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WASHINGTON, APRIL, 1862.

[No. 4.]

LIBERIA.

INAUGURAL ADDRESS OF PRESIDENT BENSON.

January 6th, 1862.

FELLOW CITIZENS:

Though there are occasions in the history of individuals and nations, which, from the frequency of their occurrence, impart to each successive one an increased monotonous aspect, yet I must confess that on me as an individual, this occasion of my fourth inauguration to the Presidency of this Republic produces quite a contrary effect.

In reviewing the past, commencing six years ago, when I was first inaugurated, and assumed the responsible duties of the Executive Chair, and tracing the historic events of the country from that time up to the present, we find much to bemoan, but more still to rejoice in, and take courage from. Many of the veteran patriots who assisted in laying the foundation of this State, have fallen. As we have nationally increased in age and importance, so have our national difficulties from abroad, as a consequence, proportionably increased in number and magnitude, at times shaking the very foundation of our national existence. At home, we have had (as in all republican governments) our political dissensions, more or less fierce. And yet, taking all these to their fullest extent into consideration, I doubt if there is one to be found in this vast concourse, in this entire Republic, possessing even ordinary observant intelligence, who will deny that our national career has been commensurately progressive with our age.

And to-day, on this auspicious occasion, whether we survey the various industrial departments, or the gradual increase and diffusion of intelligence, patriotism, and manly independence, we shall discover abundant cause to rejoice, and encourage our hearts. Nor is it the

least evidence of our progressive national career, that as a nation we are gradually advancing into notice abroad; that the nations of the earth are beginning to regard Liberia not only as a permanent reality, but as a Negro Republic, having certain fixed principles, enunciated in her fundamental law, for the maintenance and perpetuity of which her sons and daughters regard no sacrifice too great that they may be required to make; principles based upon the great law of nature's God, and sacredly engraven upon the tablets of our hearts, and interwoven in our very nature; establishing those inalienable rights and privileges, without the enjoyment of which, life itself would be no longer desirable.

It has been no less frequently than truly remarked, that there is no people to be found any where on earth, of equal number, charged with a more important mission by Providence, and consequently upon whom devolve more weighty political and religious obligations and responsibilities, than the people of Liberia, individually as well as collectively.

The leading motive that influenced our fathers, in the incipency of the formation of the Colony of Liberia, and for years afterward, to emigrate to this country, was not restricted to the amelioration of their own individual condition. While this was had in view, it only formed a part, and a very small part, of the nobly liberal, grand, and patriotic impulses, that influenced their action. For it is within the compass of my own memory at this moment, of having heard many of them declare, upon this sacred hill, nearly forty years ago, (some of whom had exceeded the ripe old age of fourscore years, that their career on earth had well-nigh ended; that so far as they were concerned individually, it made very little difference where and when their mortal remains were deposited. But that they felt it to be their solemn, yet pleasant, duty, to encourage by their example during their few remaining days on earth, the efforts that were being employed by the philanthropists of the United States—the American Colonization Society—to which institution Liberians will always feel grateful, by assisting to lay the foundation of a great and glorious negro nationality in this our fatherland.

There was an inward monitor, powerfully operating upon their hearts, whose influences they rightly adjudged to be superhuman, solemnly impressing them with the fact, that the enterprise was ordained of God, and was at once grand, noble and good; destined to confer priceless benefits, of a civil and religious nature, upon millions of the aboriginal inhabitants of this vast continent, as well as upon all other negroes in foreign lands, who should seek an asylum here. They saw by faith much of what is now being developed, as also much of what Liberia's future will develop.

That our fathers were not mistaken in their impressions—that they were correct in their hopes, in their desires, and in their belief, is not and cannot be questioned by any intelligent citizen of this Republic. In fact, the agreement this day of our own impressions and belief, hope and desire, with the noble passions, emotions and convictions, that inspired and animated the bosoms of our fathers, which convic-

tions and emotions, in the order of Divine Providence, are being constantly strengthened in us by the gradual, but *daily*, development of the Divine purpose respecting our mission to this heathen land, has long since settled the fact, beyond the possibility of misgivings in the mind of any and every intelligent, patriotic Liberian, that our mission is at once benign, great, weighty and responsible. And you will invariably find, that every intelligent patriot, who surveys from the proper stand-point, has been, and is doing, and will continue to do, by his influence, example, and in every other justifiable way, all he can to encourage and give popularity, not only to every government or other associated effort, but to every individual enterprise, that adopts judicious and effective means for securing the desired end.

With you, fellow citizens, I am gratified to know, that the supreme idea and sentiment that obtains in Liberia, as essential to our success, is a proper recognition and reverence of the Great Arbiter of nations; and that in humble reliance on Him, we should set our brain and hands actively to work at the various useful avocations of life. I have said brain, because it requires the right kind of brain and heart in order to be properly impressed with the folly of that policy that would have the main, if not all, our national interests in the several counties of this Republic in immediate proximity to the barren seashore; that would place an undue estimate and reliance upon the petty heathen traffic of the country; that would unduly rely on foreign aid, whether it be national, missionary, or individual, for the maintenance of our nationality, and the institutions of our country; in a word, that would encourage any other feeling or sentiment than that corresponding with a firm, judicious, independent, and enterprising, course of national, associated and individual action.

When we turn our eyes from the seashore towards the interior of our country, we shall see a vast region of millions of acres of land, as fertile and as desirable and suitable for the habitation of our race, as any other on earth; a country of unsurpassed natural resources, of wealth, remaining yet undeveloped; inhabited to a great extent by a somewhat intelligent, industrious native population, ready to receive and actually soliciting the introduction and inculcation of civilization, and, to an extent, Christianity among them. By duly reflecting on these facts, and their relations and bearings, we may gather some faint idea of the weighty responsibility of Liberia's mission.

In the discharge of the responsible duties of this mission, by State, Church, and individual enterprise, Liberia will be simultaneously laying broader, deeper and firmer the basis of her nationality and prosperity. It will be discharging a duty, with which not only our individual temporary prosperity is connected, but one with which Liberia's progress and perpetuity are inseparably interwoven.

The time has arrived when the civilized world will no longer be satisfied to predicate their applause and respect for us simply upon exaggerated statements, made upon paper, of our national and individual advancement, when there is little or no tangible proof of the fact. We must show by our morals, our intelligence, our energy and

patriotism—in a word, by our progress in the general pursuits of civilized life—that we are reasonably advancing to an honorable national maturity. The stately forests, extending to our far interior, tempting and inviting the woodman's axe, must be at least gradually levelled, and the heart of the earth which it covered must be torn up, partly in quest of its rich minerals, but mainly, by the appliances of civilized industry, especially of scientific culture, to derive a great and permanent wealth therefrom. Our backs must be turned on the seaboard, and our faces toward the heart of the country. Our energy and patriotism—as a general thing, independent of foreign aid—must build up inland villages and cities. The surface of our country must become increasingly, though gradually, intersected by good roads, affording facilities for transportation. The cultivated fields visible on either side of those roads, should be such as to gladden the heart. Civilization and Christianity must be zealously inculcated among the aborigines by us, who are and will continue to be designated by Divine Providence, and thrust into the great field, for the prosecution of that great work.

Very gratified am I, not only to believe, but to know, that the sentiments and policy I have thus cursorily enunciated, are beginning to obtain generally in Liberia; that our citizens, by their actions, are praiseworthily demonstrating their belief in the soundness of such a policy; that they are being rapidly convinced that Divine Providence has been of late years specially, and I may say rapidly, (considering the instruments) preparing Liberia and her citizens for some great event—for a great influx of immigration, which must soon pour in upon our shores, as uniformly and certainly as the successive waves of the mighty ocean roll in upon the shore. Anterior to, and simultaneously with, this prospect and expectation, our citizens have not only greatly enlarged and increased their fields and variety of productions, by which the productive capacity of the country has been so very satisfactorily demonstrated, but the prevailing sentiment and determination this day in Liberia is to expand toward the rich and healthy interior, by the formation of permanent interior settlements; each one newly formed extending beyond its immediate predecessor, carrying and spreading in their triumphant march the blessings of civilized and religious life; until the whole lump, every part and particle of our Republic, shall have been leavened, and inseparably bound together in one body politic, by one common interest, upon one common basis of civil and religious liberty.

In casting my eyes this day upon the arches, which decorate the entrances to this spacious square, in which we are now assembled, I discover several imperishable eras in the history of Liberia, written out in bold and charming characters.

1st. "The American Colonization Society, founded December, 1816;" and, I will add, by a noble band of philanthropists, of imperishable memory.

2d "The 1st of December, 1822;"—the day on which final victory was achieved on this sacred hill, by a handful of patriotic pioneers, over a ruthless savage foe, who were instigated in their diabol-

ical efforts of extermination by the infamous foreign slave dealers who then thronged our coast.

3d. The 26th of July, 1847—when Liberia's Bill of Rights was published, and her independence declared to the world, under the administration of my illustrious predecessor.

4th. The 11th of September, 1861—the day when a feeble nation made a feeble but determined attempt to vindicate its rights, by resisting the attempt to forcibly revive the foreign slave trade within its jurisdiction.

Each of those eras contains a vast and interesting history in itself. And no intelligent person, who will make himself thoroughly acquainted with the intervening history of each successive one, commencing from the founding of the American Colonization Society in 1816, up to the present day, and this auspicious occasion, especially if he pays attention to the present condition of affairs in Liberia, can possibly doubt for a moment, that civilization and christianity will, within a comparatively short period of time, overspread our entire country.

Fellow citizens! This day, the field is more invitingly spread out before us. The signs of the times in the political world admonish us that Providence designs a comparatively speedy consummation of the work assigned us. The very significant, if not premonitory events, events now transpiring in the world, either directly or indirectly, in connection with the negro, especially in the United States of America, where for more than two centuries, our race has been writhing under the most unreasonable type of human oppression and degradation ever known on earth,—the pleasing indications we now have, that the present administration of the country, being supported by a great preponderance of the public sentiment, is determined to use every constitutional or other justifiable means, to rid the country, as speedily as possible, of the great sin and curse of slavery—their only remaining means of escaping national extinction—and to permit at last, for the first time, that precedence be given nationally in that land, to the absolute claims of the Higher Law—together with recent events in our own Liberia, to some of which I have already made allusion, conspire to raise our expectations, and should stimulate us to diligence, as co-workers with, and instruments of, a benign Providence.

That great and many difficulties to obstruct our progress will arise in the future, none but a fanatic will deny. Difficulties from abroad will arise in proportion to the development of the rich inexhaustible resources of the country. Our uncompromising policy of abhorrence and opposition to, and determination to resist, at any hazard, the revival of the accursed traffic in human flesh within the jurisdiction of this Republic, may subject us to many serious difficulties and damages in the future, and for a time retard the progress of the great work before us. We may in future have to lose from our small band of patriots, many others of kindred spirits with the lamented, noble, and gallant Capt. Wm. B. Monger of the Liberian Navy, while nobly engaged in the discharge of their duty, for the preservation of the peace, liberty and honor of their country. Our mothers, our companions, and our children may be more than once greatly an-

noyed, and thrown into excitement in future, by reason of rumored threats or actual attempts to coerce or bombard us into a submission and reconciliation of having the slave trade forced upon us; or to yield to something else equally detestable. In a word, we may reasonably expect innumerable difficulties and perplexities from abroad, as well as to arise among ourselves at home, exceeding in magnitude anything we have as yet witnessed in the history of Liberia; yet, I hesitate not to pledge my reputation to this and future generations, that though all such difficulties may for a time retard our progress, they cannot finally overcome us, if we prove true and diligent in the prosecution of our great work, and are careful in every controversy, to have *right* on our side; and, being conscious of this, if we will, in humble but firm reliance upon God, be determined to defend ourselves mentally and physically, to the best of our ability.

The pursuit of such a course will insure us safety, will insure us success; and will cause the sun of our national glory to ascend the political firmament with increasing strength and splendor, until the zenith of our national glory shall have been attained.

Fellow Citizens,—having determined to do so, I feel confident, if alive, that I shall retire to private life at the expiration of the Presidential term, upon which I am entering this day. A policy accordant with the genius of our republican form of government—my declining health—my pecuniary and other private interests, conspire to admonish me, that I should retire to private life, should my life be spared to see the close of the Presidential term upon which I enter this day.

My fellow citizens, during the last eight years, have lavished such public honors, favors, and kindness upon me, as should abundantly satisfy any man that is not inordinately ambitious. I shall ever feel grateful for those evidences of confidence and kindness; and will allow them to have no other effect upon me, at least during the two remaining years of public life, than as affording incentives to increased fidelity in the discharge of my duty, as their public servant.

I feel, however, that pleasure, gratitude and duty harmonize to render it proper, that I should avail myself of this auspicious occasion to respectfully announce to them as aforesaid, that I have fully concluded to object to my name being used as a candidate in connection with the ensuing campaign. And while I must respectfully make this request of, and announcement to them, I beg most gratefully to assure them, that my desire, interest and efforts for the welfare of our beloved country shall suffer no abatement. They will follow me in the walks of private life. Then and there, though in the capacity of an humble private citizen, I shall not hesitate to do all I can to promote the weal of the body politic. And I shall rejoice, and be exceedingly glad, for the sake of my country, if a benign Providence shall cause the glory of the administration of my successor, to exceed that of any that shall have preceded it, as far as the glory of the brilliant noonday exceeds that of the beclouded morning sun.

STEPHEN ALLEN BENSON.

GOVERNMENT HOUSE, Monrovia, Jan. 6th, 1862.

COLONIZATION BENEVOLENCE.

MESSAGE OF THE PRESIDENT.

The Fathers of the American Colonization Society viewed their scheme as large and humane in all directions, as operating to the advantage of all conditions and classes of the colored population in this country and Africa. Voluntary in all its operations, yet in moral influence universal, the great men who gave it origin saw that, like the air and light of Heaven, all men must be benefitted by its existence. Though limited constitutionally to free persons of color it bound itself "to act to effect its object with the General Government and such of the States as may adopt regulations on the subject." All the great statesmen who united in laying the foundations of this Society, who by their speeches and writings gave it their earnest support, saw the large proportions of the scheme, and how it might become a blessing, without limit, to the entire African race. Hence they expounded and enforced the plan of African Colonization, as adapted to the welfare of those who might, by individuals or States, be made free, as well as to those already free, and to the vast population of Africa. General HARPER, and General MERCER, and Mr. CLAY, with General WALTER JONES, Chief Justice MARSHALL and Mr. MADISON, took a broad survey of the condition of the colored race, and the influence which the establishment of communities of free persons of color in Africa must exert for their improvement and elevation.

We here present a brief portion of the eloquent Address of Mr. CLAY, delivered before the Colonization Society of Kentucky, December 17th, 1829:

"The Society has demonstrated the practicability of planting a colony on the shores of Africa. Its exertions have been confined exclusively to the free colored people of the United States, and to those of them who are willing to go. It has neither purpose nor power to extend them to the larger portion of that race held in bondage. Throughout the whole period of its existence, this disclaimer has been made, and incontestable facts establish its truth and sincerity. It is now repeated in its behalf, that the spirit of misrepresentation may have no pretext for abusing the public ear. But, although its scheme is so restricted, the Society is aware and rejoices that the principle of African Colonization which it has developed admits of wider scope and more extensive application by those States and private individuals who may have the power and the inclination to apply it.

"The slave population of the United States, according to the last returns of their census, as was shown more in detail on another occasion, increased

in a ratio of about 46,000 per annum. It may, perhaps, now be estimated at not less than 50,000. It was said on that occasion, 'Let us suppose, for example, that the whole population at present of the United States is twelve millions, of which ten may be estimated of the Anglo-Saxon, and two of the African race. If there could be annually transported from the United States an amount of the African portion equal to the annual increase of the whole of that caste, whilst the European race should be left to multiply, we should find at the termination of the period of duplication, whatever it may be, that the relative proportions would be as twenty to two. And if the process were continued during a second term of duplication the population would be as forty to two—one which would eradicate every cause of alarm or solicitude from the breasts of the most timid. But the transportation of Africans, by creating, to the extent to which it might be carried, a vacuum in society, would tend to accelerate the duplication of the European race, who, by all the laws of population, would fill up the void space.' To transport to Africa fifty thousand persons would cost one million of dollars, upon the estimate before stated. One million of dollars applied annually, during a period of sixty or seventy years, would, at the end of it, so completely drain the United States of all that portion of their inhabitants as not to leave many more than those few who are objects of curiosity in the countries of Europe. And is that sum, one-tenth part of what the United States now annually appropriates as a sinking fund, without feeling it, and which will soon not be requisite to the extinction of the national debt, capable of producing any suffering or creating any impediment in the execution of other great social objects of the American communities? What a vast moral debt to Africa, to the world, and to our common God, should we not discharge by the creation of a new sinking fund of such a paltry sum?

"This estimate does not comprehend any indemnity to the owners of slaves, for their value, if they are to be purchased for the purpose of Colonization. It is presumable that States or individuals, no longer restrained from the execution of their benevolent wish to contribute their endeavors to blot out this great stain upon the American name, by the consideration of the difficulty of a suitable provision for liberated slaves, when they perceive the plan of Colonization in successful operation, will voluntarily manumit many, for the purpose of their emigration. One of the latest numbers of the *National Intelligencer* states the fact, that a recent offer has been made of 2,000 slaves to the Society, to be sent to Liberia, which the want of funds alone prevents its accepting. If the reasoning before employed, founded upon the decline in value of that description of property, be correct, many will be disposed to emancipate from less disinterested motives. From some or all these sources, and from the free colored population, an amount may be annually obtained for the purposes of Colonization, equal to the number of fifty-six thousand which has been supposed. As the work of Colonization advances, the ability of the European race to promote it will increase, both from the augmentation of its numbers and its wealth, and the relative diminution of the negro race; and, in the course of the progress of its execution, it will not be found a burdensome appropriation of some of the revenue of the people of the United States to purchase slaves, if colonists cannot otherwise be obtained. Meanwhile, it affords cause of the sincerest gratification, that, in whatever extent the scheme of African Colonization is executed, good is attained without a solitary attendant misfortune.

"I could not discuss the question of the extent of the respective powers of the various Governments of this Union, without enlarging this address, already too much prolonged, in a most unreasonable degree. That the aggregate of their total powers is fully adequate to the execution of the plan of Colonization, in its greatest extent, is incontestable. How those powers have, in fact, been divided and distributed between the General Government and State governments, is a question for themselves to decide, after careful investigation and full deliberation. We may safely assume that there are some things which each system is competent to perform, towards the accomplishment of the great work. The General Government can treat with foreign Powers of the security of the colony, and with the Emperor of Morocco, or other African Princes or States, for the acquisition of territory. It may provide in the colony an asylum for natives of Africa introduced into the United States in contravention to their laws, and for their support and protection, as it has done. And it may employ portions of our navy, whilst engaged in practising to acquire the needful discipline and skill, or in proceeding to their appointed cruising stations, to transport emigrants from the United States to the Colony. Can a nobler service, in time of peace, be performed by the National Flag, than that of transporting under its Stars and Stripes, to the land of their ancestors, the sons of injured Africa, there to enjoy the blessings of our pure Religion and real Liberty? It can employ the Colony as the best and most efficacious instrument of suppressing the infamous slave trade.

"Any of the States may apply, in their proper spheres, the powers which they possess and the means at their command. They may remove restraints upon emancipation, imposed from a painful conviction that slavery, with all its undisputed ills, was better than manumission without removal. Such of them may as can, safely and justly, abolish slavery, and follow the example of Pennsylvania, New York, and other States. Any of them can contribute some pecuniary aid to the object. And if an enlargement of the constitutional powers of the General Government be necessary and expedient, they are competent to grant it. * * * * *

"Throughout the entire existence of Christianity, it has been a favorite object of its ardent disciples and pious professors to diffuse its blessings by converting the heathen. This duty is enjoined by its own sacred precepts, and prompted by considerations of humanity. All Christendom is more or less employed on this subject at this moment in some part or other of the earth. But it must, in candor, be owned that, hitherto, missionary efforts have not had a success corresponding in extent with the piety and benevolence of their aim, or with the amount of the means which have been applied. Some new and more efficacious mode of accomplishing the beneficent purpose must be devised, which, by concentrating energies and endeavors, and avoiding loss in their diffuse and uncombined application, shall ensure the attainment of more cheering results. The American Colonization Society presents itself to the religious world as uniting those great advantages. Almost all Africa is in a state of the deepest ignorance and barbarism, and addicted to idolatry and superstition. It is destitute of the blessings both of Christianity and civilization. The Society is an instrument which, under the guidance of Providence, with public assistance, is competent to spread the lights of both throughout its vast dominions. And the means are as simple as the end is grand and magnificent. They are to deviate from the practice of previous Missionary Institutions, and employ as agents some of the

very brethren of the heathen sought to be converted and brought within the pale of civilization. The Society proposes to send not one or two pious members of Christianity into a foreign land, among a different and perhaps a suspicious race, of another complexion, but to transport annually, for an indefinite number of years, in one view of its scheme, six thousand—in another, fifty-six thousand missionaries, of the descendants of Africa itself, with the same interests, sympathies, and constitutions of the natives, to communicate the benefits of our religion and of the arts. And this Colony of Missionaries is to operate not alone by preaching the doctrines of truth and of revelation, which, however delightful to the ears of the faithful and intelligent, are not always comprehended by untutored savages, but also by works of ocular demonstration. It will open forests, build towns, erect temples of public worship, and practically exhibit to the native sons of Africa the beautiful moral spectacle and the superior advantages of our religious and social systems. In this unexaggerated view of the subject, the Colony, compared with other Missionary plans, presents the force and grandeur of a noble steamer majestically ascending, and with ease subduing, the current of the Mississippi, in comparison with the feeble and tottering canoe, moving slowly among the reeds that fringe its shores. It holds up the image of the resistless power of the Mississippi itself, rushing from the summit of the Rocky Mountains, and marking its deep and broad and rapid course through the heart of the continent, thousands of miles, to the Gulf of Mexico, in comparison with that of an obscure rivulet winding its undiscernable way through dark and dense forests of luxuriant prairies, in which it is quickly and forever lost.” * * * *

The views of General HARPER, as expressed in his able letter to the first Secretary of the Society and printed in its first Report, agree with those of Mr. CLAY. Says General HARPER:

“ I may perhaps on some future occasion develop a plan, on which I have long meditated, for colonizing gradually, and with the consent of their owners, and of themselves, where free, the whole colored population, slaves and all ; but this is not the proper place for such an explanation, for which indeed I have not the time now. But it is an essential part of the plan, and of every such plan, to prepare the way for its adoption and execution, by commencing a Colony of blacks, in a suitable situation and under proper management. This is what your Society propose to accomplish. Their project therefore, if rightly formed and well conducted, will open the way for this more extensive and beneficial plan of removing, gradually and imperceptibly but certainly, the whole colored population from the country, and leaving its place to be imperceptibly supplied, as it would necessarily be, by a class of free white cultivators. In every part of the country this operation must necessarily be slow. In the southern and southwestern States it will be very long before it can be accomplished, and a very considerable time must probably elapse before it can even commence. It will begin first, and be first completed, in the middle States, where the evils of slavery are most sensibly felt, the desire of getting rid of the slaves is already strong, and a greater facility exists of supplying their place by white cultivators. From thence it will gradually extend to the south and southwest, till, by its steady, constant, and imperceptible operation, the evils of slavery shall be rooted out from every part of the United States, and the slaves

themselves, and their posterity, shall be converted into a free, civilized, and great nation, in the country from which their progenitors were dragged, to be wretched themselves and a curse to the whites.

"This great end is to be attained in no other way than by a plan of universal Colonization, founded on the consent of the slaveholders and of the colonists themselves. For such a plan, that of the present Colonization Society opens and prepares the way, by exploring the ground, selecting a proper situation, and planting a colony, which may serve as a receptacle, a nursery, and a school for those that are to follow. It is in this point of view that I consider its benefits as the most extensive and important, though not the most immediate. * * *

"The greatest benefit, however, to be hoped from this enterprise, that which, in contemplation, most delights the philanthropic mind, still remains to be unfolded. It is the benefit to Africa herself, from this return of her sons to her bosom, bearing with them Arts, Knowledge, and Civilization, to which she has hitherto been a stranger. Cast your eyes, my dear sir, on this vast continent; pass over the northern and northeastern parts, and the great desert, where sterility, ferocious ignorance, and fanaticism, seem to hold exclusive and perpetual sway; fix your attention on Soudan, and the widely extended regions to the south; you see there innumerable tribes and nations of blacks, mild and humane in their dispositions, sufficiently intelligent, robust, active, and vigorous, not averse to labor or wholly ignorant of agriculture, and possessing some knowledge of the ruder arts which minister to the first wants of civilized man; you see a soil generally fertile, a climate healthy for the natives, and a mighty river, which rolls its waters through vast regions inhabited by these tribes, and seems destined by an All Wise and Beneficent Providence, one day to connect them with each other, and all of them with the rest of the world, in the relations of commerce and friendly intercourse. What a field is here presented for the blessings of civilization and Christianity, which Colonies of civilized blacks afford the best and probably the only means of introducing. These Colonies, composed of blacks already instructed in the arts of civilized life and the Truths of the Gospel, judiciously placed, well conducted, and constantly enlarged, will extend gradually into the interior, will form commercial and political connexions with the native tribes in their vicinity, will extend those connexions to tribes more and more remote, will incorporate many of the natives with the Colonies, and in their turn make establishments and settlements among the natives, and thus diffuse all around the arts of civilization, and the benefits of literary, moral, and religious instruction. * * *

"Ages, indeed, may be required for the full attainment of these objects; untoward events or unforeseen difficulties may retard or defeat them; but the prospect, however remote or uncertain, is still animating, and the hope of success seems sufficient to stimulate us to the utmost exertion. How vast and sublime a career does this undertaking open to a generous ambition, aspiring to deathless fame by great and useful actions! Who can count the millions that in future times shall know and bless the names of those by whom this magnificent scheme of beneficence and philanthropy has been conceived, and shall be carried into execution? Throughout the widely extended regions of middle and southern Africa, then filled with populous and polished nations, their memories shall be cherished and their praises sung, when other States, and even the flourishing and vigorous nation to which they belong, now in the flower of youth, shall have run their round of rise, grandeur, and decay, and like the founders of

Palmyra, Tyre, Babylon, Memphis, and Thebes, shall no longer be known, except by vague reports of their former greatness, or by some fragments of those works of art the monuments of their taste, their power, or their pride, which they may leave behind.

"It is in connexion, my dear sir, with this great operation that I consider your proposed Colony of free blacks as most interesting and important. It ought to be the first step in this splendid career, and ought to be located with that view. In choosing a situation for it, therefore, the greatest regard ought to be had to its future connexion with the Niger."

MESSAGE FROM THE PRESIDENT OF THE UNITED STATES,

March 6, 1862.

A DOCUMENT OF GREAT PHILANTHROPIC INTEREST.

Fellow citizens of the Senate and House of Representatives:

I recommend the adoption of a joint resolution by your honorable bodies, which shall be substantially as follows:

"*Resolved*, That the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State in its discretion, to compensate for the inconveniences, public and private, produced by such change of system."

If the proposition contained in the resolution does not meet the approval of Congress and the country, there is the end; but if it does command such approval, I deem it of importance that the States and people immediately interested should be at once distinctly notified of the fact, so that they may begin to consider whether to accept or reject it. The Federal Government would find its highest interest in such a measure, as one of the most efficient means of self-preservation. The leaders of the existing insurrection entertain the hope that this Government will be forced to acknowledge the independence of some part of the disaffected region, and that all the slave States north of such parts will then say: The Union for which we have struggled being already gone, we now choose to go with the Southern section.

To deprive them of this hope substantially ends the rebellion, and the initiation of emancipation completely deprives them of it as to all the States initiating it. The point is not that all the States tolerating slavery would very soon, if at all, initiate emancipation; but that while the offer is equally made to all, the more northern shall, by such initiations, make it certain to the more southern that, in no event will the former ever join the latter in their proposed confederacy. I say initiation, because, in my judgment, gradual, and not sudden emancipation is better for all. In the mere financial or pecuniary view, any member of Congress, with the census-tables and treasury reports before him, can readily see for himself how very soon the

current expenses of the war would purchase, at fair valuation, all the slaves in any named State.

Such a proposition on the part of the General Government sets up no claim of a right, by Federal authority, to interfere with slavery within State limits, referring as it does, the absolute control of the subject in each case to the State and its people immediately interested. It is proposed as a matter of perfectly free choice with them. In the annual Message, last December, I thought fit to say : "The Union must be preserved, and hence all indispensable means must be employed." I said this not hastily, but deliberately. War has been made, and continues to be an indispensable means to this end. A practical re-acknowledgment of the national authority would render the war unnecessary, and it would at once cease.

If, however, resistance continues, the war must also continue, and it is impossible to foresee all the incidents which may attend, and all the ruin which may follow it. Such as may seem indispensable, or may obviously promise great efficiency towards ending the struggle, must and will come. The proposition now made is an offer only. I hope it may be esteemed no offence to ask whether the pecuniary consideration tendered would not be of more value to the States and private persons concerned, than are the institution and property in it, in the present aspect of affairs. While it is true that the adoption of the proposed resolution would be merely initiatory, and not within itself a practical measure, it is recommended, in the hope that it would soon lead to important practical results. In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject.

(Signed)

ABRAHAM LINCOLN.

The last New York Observer (March 27, 1862,) copies a Resolution of the Legislature of Connecticut, declaring "That the existence of slavery in the United States is a great national evil, and that the people and the States ought to participate in the burdens and the duties of removing it, by all just and prudent measures which may be adopted, with a due regard to their peace and harmony; and that a system of Colonization, under the patronage of the General Government, may reasonably be deemed conducive to so desirable an object."

The same year, 1824, the Legislature of Ohio adopted a similar Resolution. Other States (says the writer in the Observer) have adopted Resolutions of similar purport. "The earliest, that of Virginia in 1816, the last, of Massachusetts, in 1831." Nearly one dozen of these coincide almost exactly in thought and language with President LINCOLN's recommendation. On Friday, February 18, 1825, the following Resolution was laid on the table of the Senate of the United States by the Hon. RUFUS KING, for future consideration :

“ Resolved, That, as soon as the portion of the existing funded debt of the United States, for which the public land of the United States is pledged, shall have been paid off, then and thenceforth the whole of the public land of the United States, with the net proceeds of all future sales thereof, shall constitute or form a fund, which is hereby appropriated ; and the faith of the United States is pledged that the said fund shall be inviolably applied to aid the emancipation of such slaves, and aid the removal of such slaves, and the removal of such free people of color in any of the said States as, by the laws of the States respectively, may be allowed to be emancipated or removed to any territory or country without the limits of the United States of America.”

Judge MARSHALL, in his letter of December 14, 1831, declared himself in favor of Mr. KING's proposition ; and the views of Mr. MONROE and Mr. MADISON were very similar.

Here is evidence enough (says the N. Y. Observer) that President Lincoln's idea of emancipation “ initiated ” by the several slave States, each for itself, and aided by the General Government, is nothing new. It was old, wide spread, and favored by numerous and influential advocates in 1831. The people of the Free States, generally, were ready to act upon it, if a request would only come from the south. A minority, not large, held the views of Jefferson and Madison, and a few, unwilling to tamper with the Constitution, thought that the Free States might furnish the needed aid from their own treasuries: but most agreed with Marshall and Monroe, and were ready to act without waiting for the amendment. And, with the exception of a party, or succession of parties, who object to every thing but immediate, universal, uncompensated emancipation, such has continued to be the general sentiment of Northern men to this day. Mr. Webster, in his famous “ seventh-of-March speech ” on the Fugitive Slave Law, declared himself ready, if the South would propose it, to support the appropriation of the public lands proposed by Mr. King in 1825; and he argued the propriety of such an appropriation, almost in the very words used by Mr. Jefferson in 1824.

We are aware that the Colonization Society is restricted to free persons of color, and interferes in no schemes of emancipation, but it clearly admits of use by such individuals or States as may desire to adopt it. The Message of President LINCOLN is evidently framed in the best spirit, and we trust will meet with the approbation of all good men.

INDEPENDENCE OF LIBERIA.

The Philadelphia North American says:

“The position of Liberia might be readily made to give it the control of an immense traffic. It has a sea-coast front of six hundred miles, and its tendency of late has been inland. With slight assistance it might plant a chain of settlements eastward to the Kong Mountains, and, tapping the sources of the Niger, command the natural and industrial wealth of that populous and fertile valley.

“The rivers Cavalla, St. Paul’s, and St. John’s, afford a natural highway thence to the ocean ports of the Republic. Every day adds to our knowledge of the moral and physical powers, capacities, and productions of the inhabitants and soil of this region, and no doubt is entertained that the returns must soon reach tens of millions of dollars per annum. If we desire to obtain our fair share of its benefits, let our rulers avoid no opportunity to uphold and cherish the trade of this important region.

“Liberia has grown to a condition of stability, and has been declared entitled to respect under the law of nations, by France, Great Britain, Belgium, Prussia, Brazil, Lubec, Bremen, Hamburg, Portugal, and the kingdom of Italy. Nearly all of these powers, with others, have formed treaty relations with it, stimulated by substantial commercial benefits derived from that vigorous germ of African empire. As yet, American shipping and trade, owing to the kind feelings of the people towards this country, are received on the same friendly terms as those of the most favored lands; but if their rights are not sanctioned by the United States, its flag may be altogether excluded from the Republic, or else the trade may be burdened with such exactions and severe duties as virtually to amount to a total annihilation. Such is the present practical working of our laws upon Liberian bottoms and commerce. Is this just, and can we expect other than retaliatory legislation should their wrongs continue unredressed?

“It is high time that Congress should recognize Liberia as an independent, self-sustaining government. Such a measure would be perfectly conformable to the principles, policy, and direct interests of our country. Many of our enlightened citizens and statesmen have urged the measure whenever there appeared to be any prospect of even a hearing from those in authority. The loved and lamented Clay, in the course of a letter dated ‘Ashland, October 18, 1851,’ remarks: ‘I have thought for years that the independence of Liberia ought to be recognized by our government, and I have frequently urged it upon persons connected with the Administration, and I shall continue to do so if I have suitable opportunities.’”

AFRICAN MISSIONS.

An Appeal from Bishop Burns.—By J. P. DURBIN, D. D.

[From the Christian Advocate and Journal.]

Liberia, December 27, 1861, is our latest date from Africa. It is a letter from Bishop Burns, in which he very earnestly sets forth the necessity of young, energetic, and pious men in the Conference. Liberia has given two or three lately to the Conference, but the supply is looked for from America. Although the administration of our missions in Liberia is in the hands of the Bishop and the Conference, we will find means to enable persons to go forward to Liberia, if they are well attested to us as suitable persons, as preachers, to join the Conference, or well qualified as teachers. We do not encourage or aid any to go to Liberia from curiosity or love of adventure, but only such as are qualified, and are ready to devote their lives to the missions in Africa.

Bishop Burns pleads for such men from America, and urges as one reason the promise of great usefulness and a large harvest. He says:

“We have said that our field is one of *promise*. We have the largest church accommodations by far of any denomination in the Republic. The houses are mostly of brick or stone. We gather into them, from Sabbath to Sabbath, the largest congregations. Our educational agencies and influence are proportionably in the lead. Our Sabbath schools swarm with children, American, Liberian, and native. A brother, writing from Cape Mount, a few days since, says: ‘Our Sunday school numbers one hundred and forty-six, of whom one hundred are natives and forty-six Americans.’ This is by no means an exception. It rather indicates the rule, and yet we ought to be breaking forth on every side; and if we had the men and women we need, in sufficient number for the most important points, we should have nothing to arrest our progress. To supervise and carry forward these educational interests to complete success—to fill the pulpits and train these growing congregations, not only in the knowledge and love of God, but in habits of self-reliance and Gospel extension, we require men, and women too, that know where to begin, what to do, and who are not afraid to do—men ‘*full of the Holy Ghost and faith*.’ In the hands of inferior men this promising field, so suited to the genius and aspirations of holy persistent servants of God, will wither, droop out an ineffectual existence, and finally its signs of promise fail or pass into other hands.”

Bishop Burns’s plea ought to have great weight, even with white men and women who are ready to lay down their lives, perhaps early, in Africa, if they go there to serve; but it ought to have overwhelming influence with the sons and daughters of the African race born and raised as Christians in America. The cultivated and pious among them owe themselves to the work of redeeming Africa from heathenism and the lowest of savage states. The Missionary Board,

years ago, abandoned the practice of sending white men and women to Africa, because they cannot live there, and looked to a supply of preachers and teachers raised up among themselves, or obtained from the free colored people of America. Each of these sources has yielded but a scanty supply. Every colored man that has come to our knowledge, or that has applied to us for aid to go to Liberia to serve in our missions, and has produced satisfactory testimonials, we have granted aid to go forward. The truth is, nearly every one of such colored people have heretofore been unwilling to go, and have been supported in their unwillingness by the advice of their friends among the white population. In all our applications, and they have not been few, to intelligent, pious, and active colored men, to go to our missions in Africa, but one has succeeded, and this one was in Baltimore. We have aided in sending forward three or four who applied to us for aid and furnished testimonials. And one of these we had applied to years before, and he then declined, afterward offered to go, and was sent out.

We say so much to show the descendants of Africans in the United States what seems to us to be their duty, and to say, if they are worthy, and fit, and devoted, they can have aid to go to Liberia to serve in our well-organized and promising mission conference. Only such persons need offer; and such, too, must be well supported by written testimonials from suitable persons who have personal knowledge of them. Where are the colored young men of piety, promise, and action, born and raised in America, in the light and with the knowledge of Christianity, who are ready and willing to go to Africa, and give their lives to the work of Christianizing that dark land? We should be glad to know them and help them forward.

[From the Missionary Advocate.]

BISHOP BURNS writes to the Corresponding Secretary :

"I have nothing of special general interest at this moment to communicate, beyond the information that we are now having a season of refreshing in the Church in Monrovia. Several have experienced the forgiveness of their sins, among these a number of natives. The work has principally been with the Baptists, with whom many of our people have united in carrying on the meetings. We are now endeavoring to ' bless our own household ' by having meetings twice a day in our church. At eleven o'clock last night James Midwinter Freeman, one of our youth on Bishop Scott's plan, a lad of fifteen years, came to our bedroom door, and told us with streaming eyes that ' God had given him religion.' The native portion of our city is sharing largely in this revival. O, where are the holy men and women for this work! O Lord! if thou help not we are in trouble. This lad, a little over four years from the forest in the Vey country, now reads the Bible with ourselves and children in the family every morning with another fellow Vey about the same age and opportunity. They both attend the primary department of the seminary,

and will. I think, next year, enter the higher department with several, principally Bassas. O! if with our present prospects we had but the number of intelligent, disinterested, devoted *workers* required, to live at the points at which such service is now the requirement. I would say, O yes! with a glad heart I would say, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' On the last Sabbath I baptized three natives, and received them into the Church.

BISHOP BURNS writes: "I am pained to inform you of the death of one more of our preachers, *Samuel F. Williams*, who sunk to his grave with consumption. Brother Williams was a young man of some promise, humble, and good, and growing. It is distressing to see our ranks are thus thinning, without such a prospect as we could desire of witnessing a filling of the vacancies. I know not what to do. I do trust in God, but 'hope deferred maketh the heart sick' after all.

MRS. WILKINS.—This name, embalmed in the hearts of our missionary friends, continues to be named in Africa with delight. We quote a passage from a letter just received from Africa: "I have heard of a countrywoman, living in a pretty large town of natives in the interior, who has been teaching school, and has taught many of the natives to read the Bible. She had herself been taught when a child by dear Sister Wilkins. As soon as the rainy season is over I hope to go and see her and encourage her to go on. It is a great encouragement to me to meet with or hear of, as I do, many of those dear girls with whom she labored and prayed; and while with many this labor was thought all in vain, afterward the seed sprang up, and those same pupils are going forth as sowers in turn of the 'good seed' among their people, the natives."

AFRICAN BOYS HELPING THE MISSIONARY.—A missionary on the West Coast of Africa thus describes a preaching tour he took with some negro boys, who acted both as his carriers and interpreters: "I began my journey," he says, "early in the morning, with a few of our native Christian boys, who carried our provisions and other necessities. As it was still dark we took two lighted torches with us, which not only showed us the way, but kept off the wild beasts, which are always afraid of fire. We passed through a village which had been a large town, but war and sickness had destroyed the people, and now it contained only three or four huts. I preached the Gospel to the few villagers we saw, and told them about the great salvation; but as I could not speak their language well, one of the boys translated what I said to the people, and he did it nobly, with a

fine clear voice and good intonation. But the people answered that they had no need of repentance, as they had not committed any sin. I tried to arouse their consciences to a sense of their sad state, but at that time I could not stay to do more.

"In another village I found many people sitting, a few of whom invited me in a friendly manner to come and join them. This gave me an opportunity to converse with them, through my boys, on the glorious work of redemption. They answered, however, that God had given Jesus to the white man, but to the negroes he had given fetisch, (that is, dependence upon charms.) This is a folly we often hear. I then sought to show them that there was one God who was almighty, holy, and true, and who had forbidden all men to make the likeness of anything, as an idol, to bow down to worship it. At first they listened with great attention, but at length began to call for brandy. I told them I had none to give, and if I had I would not let them drink it. I asked them for their children, to instruct them, but only one of the men promised to send his boys. At length, to finish the sitting, I gave out a few verses of a hymn in their language, which my boys sang so sweetly that the whole people were mightily moved. With such boys well instructed any missionary might go through whole villages in this part of Africa and do much good. They are very apt in the languages and dialects which the people understand. Thus, out of the mouths of babes and sucklings in Africa God hath begun to perfect his praise."—*London Juv. Miss. Mag.*

LETTER FROM CORISCO.

We make the following extract from a private letter from the Rev. Mr. Mackey, of the date of December 5, 1861. After expressing his intense interest in the important affairs of his native land, he remarks:

"Our missionary work is progressing, and we are not without encouraging indications; but we have not the same evidences of the Spirit's presence that we had two years ago. Our church services, however, are pretty well attended, and our Sabbath school, especially at Evangasimba, is larger. Mr De Heer seems much encouraged at Ugobe. I have not been able to visit Gaba since I have been out here, and do not know that I will be able to do so soon. I hear frequently from brothers Walker and Preston. The latter suffers from his throat, and very rarely preaches. Mr. Walker, I believe, enjoys pretty good health now. The expenses of the Mission there are, of course, very much reduced, and they are not attempting anything except at Baraka. Adnuga, I believe, is still at Neugeninge. The school at Baraka, I believe, goes on well. Mrs. Walker and Mrs. Preston have the girls divided between them, since Miss Van Allen left. I have a letter from brother Bushnell by the last mail. I presume he is in America now. When he closed his letter, he was about to sail from Liverpool for New York. We have been sending

out some of our young men to labor on the main land. Andeke is at Cape Estwias. Ibia is at Ihle. He has been there, as you perhaps know, for some time, and his labors seem to have been blessed. Belevi and Iume are at Bonita. Brother Clemens returned a short time ago from Bonita. Belevi has a class of inquirers there, and Mr. Clemens thinks several of them are Christians. I expect to go with him soon to make a visit there, with reference to their baptism. We have several other young men whom we think of sending out as laborers, but none of them are licentiates. We have as yet licensed but two candidates, Andeke and Ibia. The members of the Mission are all well. We are expecting to all meet at Maluku, to take a thanksgiving dinner with Mrs. McQueen to-day. Mrs. Mackey sends affectionate regards.

Yours, &c.,
JAMES L. MACKEY."

GOREE.

From a Missionary.

Now, one word respecting Goree. This is headquarters of a French colony which extends from near Gambia some two hundred miles to the north, along the coast. Goree is upon an island of the same name, and about half a mile long, and one quarter wide. The island is in shape like a smoothing iron, with the wide end quite elevated, upon which there is a fort, with all the necessary appendages for self-protection. The fort takes up fully one-third of the island, and is well manned with soldiers. The balance of the island is all closely built over, so that the town cannot enlarge. The main land extends nearly all around the island, at a distance of from three to ten miles, upon which are a number of towns within sight of the island, and presents the grandest scenery of the kind I ever saw in Africa. The harbor here is also the best I have yet seen on this coast.

Yours,
D. K. FLICKINGER.

[From the Dayton Telescope.]

GOOD NEWS FROM MADAGASGAR.

Madagascar is a large island in the Indian Ocean, near the eastern coast of Africa. It is inhabited by about five millions people. Some years ago, under the reign of Radama I, the gospel was introduced and received by a goodly number of the inhabitants. Churches were planted, and the light was rapidly spreading, when suddenly, on the death of the king, the good work was arrested by the persecutions of the wicked queen who reigned in his stead. For years, access to the island was forbidden to missionaries, and those who loved the Savior were compelled to serve God in secret or suffer death. The word, however, had taken such root that no opposition could exterminate it. God

watched over it and kept it alive. On 23d of August last, Ranavalona, the queen, died, and on the same day, her son, Rakatond Radama was raised to the throne of Madagascar. Radama II immediately opened the prison doors and set the captives free. He struck the fetters from the enslaved, and proclaimed liberty throughout the land, to the gospel of Christ. It was a glorious day for the poor children of God who had suffered the loss of all things for Christ. One of these, writing to the Rev Mr. Ellis, of London, says: "And now God has heard the prayers which we have offered to him, and Madagascar is wide open for the word of God; those that were in bonds are now all released from their chains, and are come Antanananivo. On the 29th of August, we that were in concealment appeared. All the people were astonished when they saw us, that we were alive and not yet buried or eaten by the dogs, and there were a great many of the people desiring to see us, for they considered us as dead." Again unfettered these Christians send over land and sea, the Macedonian cry—"come and help us." All is free, for Radama II said to us: "Write to our friends in London, and say that Radama II reigns, and says that whosoever wishes to come up can come; and bring all the Bibles and tracts with you; for we long to see your face, if it be the will of God." Thus, again, has God triumphed gloriously. "The isles are glad for him." A door is now open to millions who a few months ago were shut out from the light of the gospel. A new responsibility is upon the Christian world. Let many laborers enter in and broadcast that field with the seed of the kingdom, and great will be the harvest.

W. J. SHUEY.

[From the N. Y. Colonization Journal.]

FROM LIBERIA, TO FEBRUARY, 1862.

By way of England, advices were received in New York, March 3d, from Monrovia, Liberia, under date of January 17th.

The Bark John H. Jones, which cleared from New York early in November, with goods and stores for the Liberia Government, and with forty-two emigrants, had arrived at Monrovia about Christmas, and after discharging cargo, proceeded, January 13th, to Bassa, to land a portion of the emigrants. The bark was expected to return to Monrovia by the 20th of January, and to sail with quick despatch for the United States, bringing several passengers with her.

All the emigrants by the bark Edward were doing remarkably well, and had passed through the acclimation.

The inauguration of President Benson for the fourth term of two years each, occurred on the 6th of January, and was a time of great and general gladness. Speeches, fireworks, and large and elegant parties marked the occasion. The most gratifying feature of all, and what served greatly to increase the general joy, was the evident cordial friendship among parties who had for some time been estranged. May union and harmony ever prevail in Liberia! It is rumored that after the adjournment of the Legislature, President Benson will celebrate his nuptials with Miss Paulson, late of Brooklyn, and make a voyage to Europe in the March steamer.

The Trustees of Liberia College had recently held two sessions, and appointed January 23d for the inauguration of Liberia College, on which occasion Chief Justice Drayton was to make the opening address, to be followed by inaugural addresses from the President of the College, Hon. J. J. Roberts, who is also Professor of Jurisprudence and International Law, and from Rev. Edward W. Blyden, Professor of the Greek and Latin Languages and of Literature.

Application has already been made by a number of scholars for admission, but it is manifest that but few families in Liberia will feel able to support their sons in college. Endowments for scholarships are very much needed in connection with the college.

The steamer Seth Grosvenor, as early as January 5th, had her keel and bottom repaired and recoppered, and it was expected that she would resume her trips and carry the mails in February.

LETTERS FROM LIBERIA.

MONROVIA, January 7th, 1862.

REV. JOHN B. PINNEY.—*Dear Sir* :—Yesterday, the inauguration of President and Vice-President of the Republic was celebrated, and, as was to be expected, it was quite a day of merriment and glee, and of stump speeches; but during the whole course of the proceedings, I saw not one person intoxicated. Ex-President Roberts and President Benson met on the occasion as friendly as they did on the 2d of May, 1855.

Truly yours,

D. B. WARNER.

MONROVIA, January 17, 1862.

REV. JOHN B. PINNEY, D. D.—*Dear Sir* :—The pressure of my engagements since my return home has been such that I have not had much time to write to my friends abroad.

By the last mail we received intelligence that the Board of Foreign Missions have deemed it advisable to suspend the A. H. School. This throws out of school a number of hopeful scholars who were preparing for college, and leaves the college without any preparatory department. This is a little embarrassing.

We have had several applications from needy but promising boys, but we have as yet no light as to the support of scholarships. Do you know any thing about this matter? Has there been any permanent endowment for the purpose?

The Board of Trustees for Liberia College have had two meetings during the past week. Preparations have been made for the inauguration of the College, which will take place on Thursday, the 23d inst. Chief-Justice Drayton, I believe, will make the opening address. Professors Roberts and Blyden will deliver their inaugural addresses.

I hope the College will be successful in meeting the expectations of its friends. But it will need a liberal and generous support from its friends in America.

Very respectfully yours, in haste,
E. W. BLYDEN.

[From the Cavalla Messenger, December, 1861.]

POWER AND INFLUENCE OF LIBERIA.

“When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoil.”

In the threatened difficulty between the natives at Cape Palmas and the Liberians, we look beneath the surface, and thrust aside the veil of names and parties, and we see alone *two mighty powers*—Christ and the devil. How is it that the Liberians, from being a mere handful of people, weak, and comparatively unprotected, thrown upon these sickly shores, surrounded by thousands and tens of thousands of heathen people, who have oftentimes desired and often planned their destruction—how is it that these people have advanced from a helpless infancy to a vigorous manhood, and are now the acknowledged head of thousands and ten thousands of the idolatrous natives?

Such is the fact. Liberia's sway extends from the Gallinas to San Pedro. She has vessels, and trade, and money, and friends, and power. How is this? Shall we attribute it to foreign aid—England's power, or America's help? No, for oftentimes Liberia has been threatened with dangers when no foreign aid was nigh, no human help could avail.

The truth is, if God had not been for her, she would have long since been trampled in the dust.

Liberia is a Christian nation. Her people are a Christian people. They acknowledge God; they observe his laws; they keep his Sabbath; they call on him in prayer, and give him thanks in praise. Therefore he has protected them, and they have waxed stronger and stronger, while the powers of the heathen have become weaker and weaker. This is true in every part of the Republic. While the Liberians are faithful to their God, he will never suffer them to be overthrown. “God is for us; who can be against us?”

Look at the heathen; it is only a few days since I was told by a devil doctor, “that the devil was God!” To them and to the people, he is. They consult him in all matters, and under all circumstances. Other nations go to their gods of wood and stone, but the African goes straight to the devil, or to the devils.

It is a matter of war or peace, of choosing their farms, of sickness, or building their towns, with money in their hands they go to a deâ or doctor. He closes the door of his house, or goes out to the thick bush—blows his horn to call *his devil*. He says the devil comes, and

he feels the devil in his heart ; and his body is convulsed, and then he gives responses ; and what he says, he verily believes comes from the devil. And why should we doubt it ? For the devil rules in the dark places of the earth (heathen lands.) And how can he better rule through those who say they are called by the devil, and whom the people believe are so indeed ?

Now, will the Almighty suffer his people to be overcome, and driven away by his enemies ? Will Christ suffer the devil to triumph over his path ? No, never. The conflict is therefore between these two powers, and the issue therefore is not doubtful to foretell.

Two important inferences we draw from this subject. The first is, that Liberia's strength is in her faithfulness to God. So long as her people fear him and serve him, her magistrates and governors honor his name, she has nothing to fear, everything to hope, and her future will be glorious. Let every lover of his country, then, love and serve the Lord for his country's sake, if not for his own ; and let every citizen seek to fill the offices of Government with men who fear God, and who will decree justice.

The second inference is, unless the heathen leave the service of the devil, they will be overcome. Destruction will come upon them from the Almighty—it may be by war, by famine, by pestilence ; but come it will, sooner or later, if, resisting the invitations of the Gospel, despising God's message by ministers, teachers, and missionaries, as they have done, they going on trusting in the devil.

God is against them, and no power on earth or in hell can save them from ruin and destruction, when his patient forbearance shall have ceased, and his judgments begun.

Let the heathen beware, be wise, and be warned. Those of you who have forsaken heathenism and joined yourselves to Jesus, if you love your people as we do, be up and doing ; warn, rebuke, exhort—fight faithfully under Christ's banner. To you this warfare is chiefly committed, the young men of the tribes. You know your people. You know how the devil rules them. You know their customs, their language, their towns, and their country. You have health of body, and enlightened minds. Rise up, then ; make war against the devil, and deliver your people.

Death of a Native Headman at Cavalla.

Died, on Sunday, November 24, Ba Kwia, King of Cavalla, aged about seventy years.

Ba Kwia was the last but one of the headmen found at Cavalla when the mission was established at that place. He was the steady friend of Christianity, and would have made his influence felt in its behalf, but for the heathen democracy which for the present over-awes all public expression of interest in the truth.

Without much talent, Ba Kwia was one of the most proper, cour-

teous native gentlemen we have seen. His appearance, too, was very prepossessing. Called rich, and naturally delicate, he had no occasion to work, and was one of the very few natives to be found who do not at least assist in clearing their farms.

He was tall, very light brown color. His hair and beard were white. His features, with the large overcloth or gown thrown over his shoulders, gave him rather the appearance of an Arab Fellatah Sheik, than that of a Grebo chief. His funeral was called great, occupying three days.

Sierra Leone.

MY DEAR BROTHER : I must not let this mail go without acknowledging the receipt of your kind letter, etc., etc., which you sent me by the last mail but one.

All you sent were most interesting, particularly Mr. Crummell's pamphlet.

I have just had my church re-opened by the Bishop. There was an immense gathering of friends from Freetown and the surrounding villages. Great interest was excited. There never, perhaps, was such a day at Regent.

After the service, we had a large missionary meeting, attended by many missionary friends, Church and Wesleyans. I hope to send a full account by the next mail, as published in the newspaper.

I told you, some time ago, that the Bishop had taken three stations under his own superintendence. He is so much encouraged by the success attending his efforts, that he has taken all the stations, and now the missionary institution has passed into a settled, self-supporting establishment.

We bless God for what our eyes have seen.

Bishop Beckles is very much beloved. I hope his life may long be spared to us.

You will be glad to hear that a revival has taken place in this district, especially at Charlotte, where instances of the success of prayer are clearly seen. Mrs. Clemens is very useful among the girls. They are more prayerful and more devoted now than ever they were, and their influence is felt among the people of the villages.

I hope you will excuse this scribble, for I am very busy. I have much to prepare for the mail. Mrs. Nicol sends her affectionate regards to you and your wife, in which I heartily join.

G. NICOL.

The Palaver at Cape Palmas.

The wise man says, "To every thing there is a season, and a time for every purpose under heaven—a time of war and a time of peace." It appears, also, of old, there has been a time when kings go out to battle.

The Africans in this region certainly act on this principle. It is really strange to foreign eyes, to see how readily every matter, from the least difficulty to war, is postponed until work is over, and all get together in town. At such times, however, it seems to be forgotten that a "time to get" must come again in its season, and they often foolishly precipitate difficulties which cost months and years of anxiety, hunger, and ruin.

The Cape Palmas and Grahway natives appear barely to have escaped (if they have escaped) such a catastrophe. Almost from the settlement of the colony until the war some four years ago, which removed the Cape Palmas people from their towns, the return of October and November had been the signal for inaugurating a palaver on some pretext. The destruction of their towns in the late war has kept them quiet for four years. These, however, rebuilt, and the palaver season arrived, the old course of things returned.

About the beginning of November, the Superintendent of the colony at Cape Palmas received information from friendly native parties there, that the people of the Cape towns, with some of their neighbors on the coast and in the interior, had determined to make a combined attack on the colony, with a view to its destruction. The information came from such a source, that it could not be doubted. And the colonists were of course at once put on their guard.

For two weeks the matter was agitated, during which, for the most part, the natives assumed a defiant position. In the course of investigation, they virtually acknowledged the charge brought against them.

At length, after much talk and palavering, not at all calculated to satisfy the Liberian authorities, the natives agreed to lay down their arms, and sign a treaty of peace. Of this, the following is furnished by the Rev. C. C. Hoffman :

TREATY.

While the Thanksgiving services were going on at St. Mark's, the headmen from the neighboring towns had assembled at the house of the Superintendent, to form a new treaty of peace with the Liberians. Nine of the chiefs were present, including the King. The treaty was signed in the presence of the principal men of the country.

The natives, on their part, promised at once to lay down their arms, and ever hereafter to be in friendship with the Liberians and their allies. The treaty was formally exchanged, the King of the Cape Palmas people receiving a copy, and the Superintendent, on the part of the Government, retaining a copy.

In presenting this treaty, the honorable Superintendent rose and addressed the King, remarking that since 1857, the time when their last treaty was made and he became Superintendent, they had lived in peace, and he had hoped that during his administration, at least, there would be no war. In the present difficulty, war seemed inevitable, and it was only the goodness of God which had staid the evil. As it was well known that two people, holding such different views, and leading a life so dissimilar, could not long live in peace, he ad-

vised the King and his people to adopt as soon as possible civilized habits and customs, and to leave those country fashions and superstitions which would be a continual source of discord and variance.

In reply, the King said that he and the chiefs were very glad to have this new treaty, and that they would endeavor faithfully to keep it.

THE AFRICAN SLAVE TRADE.

LORD PALMERSTON'S SPEECH ON THE DAHOMEY SACRIFICES AND AFRICAN COTTON—EFFORTS OF THE UNITED STATES GOVERNMENT TO END THE TRAFFIC IN SLAVES.

In the House of Commons, on the 14th ultimo, Lord PALMERSTON said :

SIR—In regard to the question put by my noble friend (Lord A. Churchill) with respect to Dahomey and the slave trade on the coast of Africa, the House knows very well that measures for the suppression of that traffic have occupied the most anxious and active attention of her Majesty's government for a great number of years. (Hear, hear.) My noble friend probably knows well enough that two missions have been sent out at different times to the late King of Dahomey for the purpose of endeavoring to persuade him to abandon that barbarous and inhuman practice of human sacrifice, and to assist us in suppressing the slave trade. (Hear, hear.) I am sorry to say that they were not attended with success. (Hear, hear.) Persons, however anxious they may be for the attainments of their objects, must recollect what obstacles the passions and habits of mankind sometimes oppose to what they have in view. This practice of human sacrifices has prevailed extensively over the whole of that part of Africa, and when you go to a barbarian (like the King of Dahomey for the time being) and ask him to forego these practices, to which he has attached a value of symbols of authority and power, and as being tokens of respect for those who have gone before him, it is just as if you asked the ancient Romans to forego the murders which were committed in the amphitheatres, or the Spaniards of the present day those bull-fights which would disgust an Englishman, but which afford great delight to spectators in Spain. (Hear, hear.) Mr. Duncan was sent some time ago to the King of Dahomey, and the account he gave was something utterly disgusting. (Hear, hear.) The palace was surrounded by a large and extensive wall, which was decorated with human skulls on spikes. He himself was compelled to be a witness to one of those human sacrifices, where the unhappy captives were put into things like canoes and thrown over a parapet from forty to fifty feet high, and if not killed by the fall they were despatched by people standing below. (Hear, hear.) Nothing was accomplished by the mission, and I very much doubt whether any persuasion would induce the present King of Dahomey, who seems, if possible, less imbued with feelings of humanity than his father, to abandon this practice. (Hear, hear.) At the same time, I can assure my noble friend and the House that no opportunity will be lost which appears to her Majesty's government calculated to effect an opening with the King of Dahomey for effecting our object. (Hear, hear.) *With regard to the slave trade, I fear persuasion will not induce him, any more than any African chiefs, to abandon it.* They will only be induced to abandon it when convinced that it would be more to their advantage and more easy for them to carry on legitimate trade. The fact is that the chief

derives great profit from the slave trade, while the people under him derive more profit from legitimate trade. The occupation of Lagos has resulted in impeding the slave trade in that quarter ; and if we could only *shut up Whydah* we should have done much to drive the slave trade from that part of the coast. But, as stated by my noble friend, the slave trade is carried on by Spaniards, Portuguese and Brazilians ; and, though their governments have, as governments, abandoned the practice of slave trade, yet habits to which people are once trained are very difficult to be eradicated. At the same time much progress has been made, and my noble friend is right in saying that, if this slave trade from the West Coast of Africa could be stopped, *there are sources there of legitimate trade of infinite value, not only to that country itself, but to England and a great part of Europe. Cotton plants have been seen growing naturally, within a great zone, in great abundance, and shedding the cotton on the ground ; and it is evident that this is a matter of great importance to the manufacturers of this country.* (Hear, hear.) I can assure my noble friend that no exertions will be omitted on the part of the government, first of all to endeavor to eradicate the abominable system of human sacrifice, and in the next place to put a stop, as far as possible, to the slave trade. (Hear, hear.) It is quite true that, owing to the civil war in America, the federal government has withdrawn the greater part of their cruisers from the coast of Africa, and I cannot say, off hand, whether there still remains that number of guns which the United States are bound by treaty to maintain on that coast for the suppression of the slave trade, but it is quite true that *the federal government have shown the most anxious and sincere desire to put in force their laws against the slave trade ;* and it may be expected that when the present unfortunate dispute in America terminate, whether in the establishment of one or two governments, the American authorities will concur with Great Britain in some arrangement by which more effectual assistance may be given by American cruisers to check a crime *which is a capital offence by the laws of the United States.* With respect, therefore, to the African coast, I hope my noble friend will believe that we are anxious to carry out those views which he has so properly expressed. (Hear.)

LORD A. CHURCHILL said :—In the present distress arising from dearth of cotton, we naturally looked to India for supplies ; but the shortness of the staple was such that as compared with American cotton our operatives sustained a loss in manufacturing it equal to twenty five per cent. The African cotton approximated much more closely to the American than that which was obtained from India, and by getting a *supply from Africa, therefore, the wages of our operatives would virtually be increased to the extent of twenty-five per cent. The entire country, from Dahomey to the Niger, was one vast cotton field.* The cotton plant was indigenous and perennial, and consequently it did not require replanting year by year as in America ; the crop had only to be picked and sent home. Of the sugar crop the same might be said, so that in considering this question the House would not be dealing with it purely from a sentimental point of view. They would naturally be animated by such high principles as the desire to arrest cruel practices, and, if possible, to put an end to the slave trade altogether ; but they might at the same time feel that they would be conferring great and direct commercial advantages on this country if they could establish in Dahomey a better state of things.

CAPTURE OF ANOTHER SLAVER AND 507 NEGROES.

Correspondence of the Journal of Commerce.

ST. HELENA, 27th January, 1862.

As the vessel by which this goes (Br. ship Meletus) does not anchor, I am necessarily limited as to time, and, therefore, can't send you a long letter.

On Thursday, the 15th instant, arrived the schooner Caminence, supposed to be Spanish or Peruvian, with 507 slaves on board, she having been captured about 60 miles off the land, near the Congo river, by H. B. M. steam gunboat Ranger, on the evening of 1st of January. She was taken in a calm, and when boarded had a crew supposed to be all Spaniards. She had also on board the American, Spanish and Portuguese colors. The captain was not recognized, but a person representing himself to be either supercargo or passenger came up in the vessel. He appears to be a Spaniard or a Peruvian. The name of the vessel is painted off the stern, but by close inspection I made the letters to spell "Caminence," and I understand by certain papers found on board, she appears to hail from Lima. The vessel is rigged as a fore and aft schooner, and is 140 to 150 tons. None of the slaves died on the voyage across. They are mostly all young people. Some of them were children. I saw them landing at the depot, and they appeared to be in a tolerably healthy condition. The officer in charge of the vessel, Mr. Warren, was taken ill with African fever, and lingered until his arrival here. He was landed and conveyed to the hospital, but only survived a few hours. His remains were interred to-day. It is said the Spanish supercargo navigated the vessel to this port.

There is no particular news from the coast, beyond the fact that it is very unhealthy, which is always the case at this season of the year. The slave trade is very brisk, and more captures are expected shortly to be made.

H. B. M. steamer Torch arrived this morning, with the news of the act of the San Jacinto, in forcibly taking the Confederate representatives, from the British steamer Trent. This news has produced much excitement, and people here make up their minds that England must declare war if an ample apology is not made, and indemnification given at once for the outrage by the United States Government.

In haste, &c.,

VERITAS.

DEATH OF BISHOP MEADE, OF VIRGINIA.

The Rt. Rev. WILLIAM MEADE, D. D., Bishop of the Episcopal Church in Virginia, died about ten days ago, at his residence, near Millwood, Clark county, in that State. He was about seventy-three years of age; he was born in Clark county, graduated at Princeton College, had been a minister in the Episcopal Church fifty years, and a Bishop thirty years. He was the founder and President of the Episcopal Seminary in Alexandria, and had been pastor successively at Millwood, Norfolk, and Alexandria. He was an eloquent and popular preacher. His habits were remarkably simple. He had been an earnest supporter of the colonization scheme, and some years since emancipated his own slaves and colonized them. At the commencement of the national disturbances Bishop Meade deprecated disunion, and made fervent appeals to avert a civil war, but when Virginia seceded he linked his interests with those of his State. He some years since wrote and published a work, in two volumes, on the "Old Churches and Families of Virginia," and about two years ago a large work, called "The Bible and the Classics." This was the last work of his pen.—*Nat. Intel.*

MRS. SIGOURNEY'S TRIBUTE TO HON. THOMAS S. WILLIAMS,
President of the American Tract Society, who died on Sabbath morning,
December 15, 1861, aged 84.

'Tis not for pen and ink,
 Or the weak measures of the Muse, to give
 Fit transcript of his virtues who hath risen
 Up from our midst this day.

And yet 't were sad
 If such example were allowed to fleet
 Without abiding trace for those behind.
 To stand on Earth's high places in the garb
 Of Christian Meekness, yet to comprehend
 And track the tortuous policies of guile
 With upright aim and heart immaculate ;
 To pass just sentence on the wiles of fraud
 And deeds of wickedness, yet freshly keep
 The Fountain of good-will to all mankind ;
 To mark for more than fourscore years a line
 Of light without a mist, are victories
 Not oft achieved by frail humanity ;
 Yet were they his.

Of charities that knew
 No stint or boundary save the woes of man,
 He wished no mention made. But doubt ye not
 Their record is above.

Without the tax
 That age doth levy on the eye or ear,
 Movement of limbs, or social sympathies,
 In sweet retirement of domestic joy
 His calm, unshadowed pilgrimage was closed
 By an unsighing transit.

Our first wintry morn
 Lifted its Sabbath face, and saw him sit
 All reverent at the Table of his Lord,
 And heard that kindly modulated voice
 Teaching Heaven's precepts to a youthful class
 Which erst with statesman's eloquence controlled
 A different audience. The next holy day
 Wondering beheld his place at church unfilled,
 And found him drooping in his peaceful home,
 Guarded by tenderest love.

But on the third,
 While the faint dawn was struggling to o'ercome
 The lingering splendors of a full-orbed moon,
 The curtains of his tent were gently raised,
 And he had gone—gone—mourned by every heart

Among the people. They had seen in him
The truth personified, and felt the worth
Of such a Mentor.

'T were impiety
To let the harp of praise in silence lie,
We who beheld so beautiful a life
Complete its perfect circle. Praise to Him
Who gave him power in Christ's dear name to pass
Unharm'd the dangerous citadel of time,
Unsullied o'er its countless snares to rise,
From Earthly care to Rest, from war to Peace,
From chance and change to Everlasting Bliss!
Give Praise to God!

Ohio papers announce the death of a negro named Micajah Phillips, at the great age of 125 years. He came to the West in 1796 with Herman Blennerhasset as his slave, and continued with him till he fled. He was never freed. He came to Ohio soon after, and resided in Harmar for some years. He afterwards came to Watertown, where he resided for over fifty years. Micajah (Cajoe) was a waiter in the army at the battle of Yorktown. His description of the battle was vivid and is presumed to be true. He could read and write, having been taught by Mrs. Blennerhasset, of whom he always spoke in high terms of respect. He belonged to the Baptist Church, and preached to the colored population of Parkersburg in early times.

REV. ALEXANDER CRUMMELL, OF LIBERIA.

We have had the pleasure of an interview with the Rev. Alexander Crummell, an Episcopal Missionary from Liberia; and we are gratified to learn that Mr. Crummell has been elected to the Chair of Moral Philosophy in the College of that Republic. Mr. Crummell has obtained the donation of some 4,000 volumes for the Library of that College, and will in a short time visit England, on his way to the position in that Institution, for which we believe he is eminently qualified. The writings of Mr. Crummell on Liberia are the present week to be published in New York, and will doubtless be read with deep interest. Mr. Crummell has been earnestly engaged, since his arrival in this country, in diffusing much valuable information about Africa in several of our principal cities.

EXPEDITION FOR MAY.

The free people of color are turning their eyes and hopes towards Africa, as their predestined home, and we are inclined to expect a respectable number to embark for Liberia on the first of next month. Many who looked with some favor towards Hayti, are being convinced that that beautiful island is not their *great inheritance*, but that Liberia opens to them a wider, richer and nobler country, with higher immunities of liberty, and a language and religion better adapted to their improvement and happiness.

No time to be lost.

THE National Intelligencer of this morning contains a synopsis from the census of 1860, from which we gather the following remarkable fact, that while the Free Negroes in the Northern States number 222,745, those in the Slave States reach the number of 259,078. Much food for thought in that fact.—*Jour. Com.*

RECEIPTS OF AMERICAN COLONIZATION SOCIETY,

From the 20th of February to the 20th of March, 1862.

NEW HAMPSHIRE.		
<i>Laconia</i> —Collection of Cong. Church and Society, received through J. C. A. Wingate,	3 38	
VERMONT.		
By Rev. F. Butler—\$50.14—viz., <i>Orwell</i> —Rev. R. S. Cushman, \$5, J. W. Bacon, Asa Young, \$2 each, E. M. Wright, Linus Wilcox, Mrs. Ira Young, \$1 each, Others \$6.14, which and previous donations constitute Rev. Rufus S. Cushman a life member, . . .	18 14	
<i>Windsor</i> —Mrs. John T. Freeman, A friend, \$1 each,	2 00	
<i>Vermont</i> —A friend,	30 00	
	50 14	
MASSACHUSETTS.		
<i>Hubbardston</i> —Miss Hannah Bennett, and Mrs. Bennett Potter, each \$1,	2 00	
CONNECTICUT.		
By Rev. John Orcutt—\$331.50— <i>New Haven</i> —Timothy Bishop, Wm. Bostwick, each \$20, Dr. H. A. DuBois, \$15, in full to constitute his son, Robert Ogden DuBois, a life member, E. Atwater, \$15, A. Heaton, E. C. Read, Misses Gerry, R. I. Ingersoll, Mrs. Salisbury, Prof. Salisbury, each \$10, James Brewster, D. Kimberly, Mrs. Lois Chaplin, Mrs. Whitney, Eli Whitney, James Fellows, C. M. Ingersoll, Cash, President Woulsey, each \$5, Mrs. E. Atwater, H. N. Whittlesey, A. Bradley, each \$2, C. B. Whittlesey, \$1,	182 00	
<i>Hartford</i> —Alfred Smith, \$20, Chas. Seymour, Rev. F. B. Hall, Isaac Toucey, each \$10, Edwin Taylor, C. M. Beach, Henry Keney, Mrs. Thomas S. Williams, Mrs. L. H. Sigourney, Mrs. L. F. Robinson, Miss H. C. Trumbull, Thomas Sisson, each \$5, Prof. Samuel Eliot, Z. Preston, B. E. Hooker, Albert Day, Samuel Taylor, each \$3, A. F. Day, Miss E. Butler, Miss H. Butler, A. friend, each \$2, Dr. Holmes, Cash, H. Benton, A. D. Euson, each \$1,	117 00	
<i>Birmingham</i> —George W. Shelton, \$7.50, R. N. Bassett, \$5, C. A. Sterling, \$3, C. B. Alling, David Bassett, Henry Somers, L. DeForest, Mrs. Capt. May, W. Hotchkiss, each \$2, E. Lewis,		
PENNSYLVANIA.		
By Rev. B. O. Plimpton—\$5— <i>Fairview</i> —Daniel Beas,	5 00	
DELAWARE.		
<i>Wilmington</i> —From our unknown friend, his annual contribution, . . .	50 00	
DISTRICT OF COLUMBIA.		
Miscellaneous,	907 65	
OHIO.		
By Rev. B. O. Plimpton—\$50— <i>Solon</i> —Royal Taylor, \$3, Jas. Webster, \$5, E. C. Parmely, \$1, Henrietta Henry, \$6, E. G. Morse, \$1,	21 00	
<i>Chagrin Falls</i> —D. Nettleton,	5 00	
<i>Bedford</i> —L. T. Osborne,	5 00	
<i>Northfield</i> —Amzi Chapin, \$5, Lucius Bliss, \$3, Rev. Wm. Campbell, \$1, Wm. Nesbit, \$5, Resolve Palmer, \$5,	19 00	
	50 00	
<i>Tallmadge</i> —Rich'd Fenn and Dan'l Hine, \$5 each,	10 00	
<hr/>		
FOR REPOSITORY.		
<i>MAINE</i> .— <i>Hartland</i> —Kingman Ham, for 1861,	1 00	
<i>NEW HAMPSHIRE</i> .— <i>Bristol</i> .—W. Green, for 1862,	1 00	
<i>VERMONT</i> .— <i>Lyndon</i> .—Samuel B. Mattocks, to January, 1863, . . .	2 00	
<i>MASSACHUSETTS</i> .— <i>Hubbardston</i> .—Mrs. Bennett Potter, for 1862,	1 00	
<i>RHODE ISLAND</i> .— <i>Newport</i> .—Mrs. Elizabeth Totten, to Jan. 1864,	2 00	
<i>MISSOURI</i> .— <i>Palmyra</i> .—J. G. Easton, to Jan. 1857, \$5. <i>St. Louis</i> .—D. C. Jaccard, for 1862, \$1.	6 00	
Total Repository,	13 00	
Donations,	502 02	
Miscellaneous,	907 65	
Aggregate Amount, . . \$1,422 67		



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African Repository

Princeton Theological Seminary-Speer Library



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